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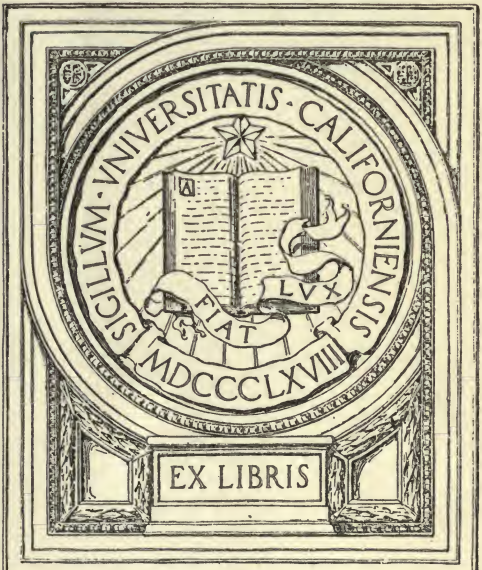
THE NEXT STEP IN EVOLUTION

I. K. FUNK

FAIRE MON DEVOIR
Josselyn

THIS is a study of the probability, significance, and character of a second coming of Christ. The author believes that "Christ came the first time into men's vision by coming on the plane of their senses; He comes the second time into men's vision by lifting them up into his plane of spiritual comprehension. It means a new step in the evolution of man." :: :: ::

IN MEMORIAM
Charles Josselyn.



THE NEXT STEP IN EVOLUTION

"Come unto Me all ye that labor
And are heavy laden."

Photogravure, after painting by H. Hoffman.

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The Next Step in Evolution

The Present Step

by

I. K. FUNK, D.D. LL.D.

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PREFACE

TO THE FOURTH EDITION

After six years—since the publication of this little book—I find that now I would only the more surely express belief in several essential points.

Christ's second coming should not be understood to be a literal, physical coming, but His reappearance in the spirit and characters of His followers and in the world at large. Thomas said to Christ: How can we know the way, since we know not whither Thou goest? Christ replied, I am the way; no man cometh to the Father but in the way I come; he must be as I am and do as I do, and then he will find the Father and he will

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find Me. He who willingly serves others and is kind-hearted and is pure in heart, shall see God. And in the very nature of things, none other can.

Evolution explains much of the development of man; but in each kingdom the type life of the next higher kingdom was not evolved, it came from above. John Fiske, himself an evolutionist of authority, says: "Cerebral psychology tells that in no possibility can thought and feeling be in any sense the products of matter" ("Destiny of Man," page 109). Wallace is still more explicit. (See foot-note, page 22.)

The reappearanee of Christ in the characters of those who truly follow Him, is becoming increasingly manifest. Never was the race of man so unselfish as now. Recent famines in Russia, in China, in India touched thou-

sands of hearts, and relief started spontaneously from many sides. Every year the thought of war between nations is more and still more unnatural, barbarous, brutal. The Brotherhood of Man appears —dimly, but it appears—above the horizon.

Selfishness is becoming more difficult; and that it is short-sightedness is clearly recognized by many—"there is that withholdeth more than is meet, but it tendeth to poverty," and naturally so. After a while—in these growths a thousand years are as one day—selfishness will be manifest folly. By and by we will be, as a matter of course, our brother's keeper. To be in harmony with the Great Soul of the universe will be seen to be the direction of the least resistance. The *way* of the man who opposes it is becoming perceptibly harder, and yet

harder—it is the *way* that is so hard.

We think and live through—to the other side of—ignorance, superstition, intolerance, all myths, veils. The time is bound to come when platforms and creeds, all outward expressions — even churches and governments, and the Bible itself—will cease being necessary; they are props and scaffolds, and necessarily temporary. Each man will be a law unto himself. Then there will be no need of the sun or moon, for God who is the highest reason, the infinite truth, the soul of all, will be in communication with every intelligence. He will be the light thereof, wholly sufficient. When we think that thought through we will have grasped a great truth.

Do we not already know that sunlight *conceals*, as well as reveals? The immensities of the

interstellar universe only appear when the sun has set. Also physical life conceals; death also brings out the stars. Now we see through a glass darkly, then we shall see face to face.

The argument in this book assumes that we have capacities for truth which transcend the senses. Too close attention to the physical sciences often dulls and sometimes destroys all appreciation of music, painting, poetry; the faculties that have to do with these things become atrophied. Yet their kingdoms are real, but there has ceased to be that within which responds. Many have eyes but see not, ears but hear not.

If there is not that in the reader which responds to the argument, quite likely this book is not for him. I simply express these truths as I understand them,

not stopping to give syllogistic reasons. They are true to me. Moral and spiritual truths carry conviction up to the level of our development. The esthetic faculty recognizes beauty up to its level; so with music, so with conscience. And hence that is an evil and adulterous generation who seeketh after lower proofs for things that are moral and spiritual.

I am sure there are readers who will fully understand me.

PREFACE

TO THE FIRST EDITION

THIS brief study in evolution appeared first about a year ago as an introduction to a revival of the story of George Croly's "Salathiel," rechristened "Tarry Thou Till I Come."

The study has been so favorably received by some whose judgment I esteem that I have ventured to recast it somewhat, enlarging it here and there, and to send it abroad in its present form.

THE NEXT STEP IN EVOLUTION

In the legend of the Wandering Jew, the words "Tarry Thou Till I Come" smote the offender like successive thunder-claps, tho uttered without the noise of speech. At once a doom and a prophecy—this Jesus, now climbing Calvary to His death, would come again, and the Jew could not perish from the earth until His coming.

Dr. George Croly based his story "Salathiel," or "Tarry Thou Till I Come," on this old, pathetic legend. He believed that "The Wandering Jew"—typical of the

Jewish race—is about to end his wearisome journeyings, as Christ is soon to come.*

*It has been believed by many from the early ages of the Christian era that among the signs of Christ's coming would be the recognition of Him by the Jews as "one sent of the Father," and that they would then be restored to the Father's favor; that this recognition would be accompanied by a recolonization of the Jews in Palestine; that from this vantage-ground they, as a nation among nations—the "inherent genius of the Jews for things religious" again reasserting itself—would lead the nations of the earth in final triumph into the kingdom of the spiritual man.

Prof. R. Gottheil, of Columbia University, and president of the Federation of American Zionists, said, before the Zionist Congress, in the summer of 1900, in London: "It is time the nations understood our motives. Our purpose is to colonize Palestine. We political Zionists desire a charter from the Sultan authorizing us to settle in our Holy Land, and we ask the Powers to approve and protect this charter."

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They are now doing it
Large subscriptions are being raised.

That the Christ is coming, and that this coming is near at hand, is believed to-day by millions.

He is coming—but how?

Hear Him:

The kingdom of heaven is like unto leaven which a woman hid in three measures of meal, till the whole was leavened—the life and nature of the leaven reappearing in the quickened mass.

Again:

The kingdom of heaven is like a grain of mustard-seed, the least of all seeds, so little that it is likely to be lost sight of in the count of forces; but it has life in it, and the power to grow and multiply, and it spreads its branches in every direction, each laden with seeds—the life and nature of the first grain reappearing in every one of the myriads of grains.

And again:

The kingdom of heaven is as if a man should cast seed into the ground; and it should spring up and grow, he knoweth not how; first the blade, then the ear, after that the full corn in the ear. It is all natural: the earth does its work; the sun, the air, the water do their work, and the life and nature of the seed grow and multiply, reappearing in each grain in exact accordance with the nature of the seed. It is natural, but marvelous: the man "knoweth not how" it is done; but no one says, therefore, that that growth is supernatural, miraculous.

Whence the germ of life in the seed? Whence the germ of life in the kingdom of heaven? Who can tell? The wind bloweth where it listeth. Thou seest the

effect of it, but canst not tell whence it cometh, nor whither it goeth. So is life, wherever you find it, whether at the birth of a yeast-plant, of grains of mustard-seed and of corn, or at the birth of the natural and spiritual man. But the leaven, and the grains of mustard-seed and of corn, and the kingdoms of the natural and the spiritual man, grow and reach perfection by natural processes—that is, in harmony with cause and effect—each process subject to critical and scientific analysis, if that analysis goes deep enough, and wide enough, and far enough.

Life reappears in new life. The leaven and the seed and the Christ life all reincarnate themselves in more leaven, more seed, more of the Christ life. "In that day," said Jesus, "ye shall know that I am *in* you." Those who study

the New Testament can not but be impressed with how often and under how many forms is there uttered the thought *Christ formed in you.*

This is *the* coming of Christ. Not that it is the *only* coming; many millions of earnest men and women believe that in the near future He will come in a way palpable to our physical senses as He came nineteen hundred years ago. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i. 11).

Yet experiences on the physical plane are of little comparative value—*comparative.* Jesus bade the doubting Thomas to reach forth his hand and touch Him,

that he might have tangible evidence: Now, Thomas, you believe because you have seen and felt; but blessed is he who believes on the higher plane of spiritual knowing. It is "an evil and adulterous generation" that seeketh after proofs of spiritual things on the sensuous level. Men saw and touched Jesus in Palestine who were millions of miles from Him. Were Christ to appear in visible form, it might easily be of no value whatever to come into physical contact with Him, to meet Him on Broadway or on the Strand; but who can measure the value of having Christ recreated in himself, as the leaven is recreated in the meal, and as a seed is recreated in new seed, so that men, when they see that man, and talk to him, and deal with him, shall feel that they have been with Christ?

One day I saw in a neighbor's flower-bed a little plant, that, as it pushed its way above the ground, had brought with it the mother seed from which it grew. That was a literal reappearance of the planted seed; but it was not *the* reappearance, not *the* resurrection of the seed, for which a seed grows.

Christ came the first time into men's vision by coming on the plane of their senses; He comes the second time into men's vision by lifting them up to His plane of spiritual comprehension.

This coming of Christ involves a new birth, a new creation, a new kingdom. It means a new step in the evolution of man. As man has stepped from the mineral kingdom to the vegetable kingdom, and from the vegetable kingdom to the animal kingdom, and

from the animal kingdom to the kingdom of the natural man,* so now he steps from the kingdom of the natural man to the kingdom of the spiritual man, every portion of this step a natural process subject to critical scientific analysis, if that analysis goes deep enough, wide enough, far enough. It is the continuance of evolution without a break, without a leap ("Nature never makes leaps," says Leibnitz; the leaps are only seeming), lifting the race by a new birth through Christ, the type-life, up to the plane of spiritual being and knowing.

Is the visible second coming of Jesus fancy or truth? Increasing multitudes to-day believe it true.

* This is simply a name; both kingdoms, that of the natural man and that of the spiritual man, are in harmony with the laws of sequence.

Among these are many of the foremost Christian teachers of this generation, as that quartet of great preachers recently dead, Charles H. Spurgeon, Newman Hall, A. J. Gordon, and Dwight L. Moody; Theodore Monod, Arthur T. Pierson, F. B. Meyer, J. H. Brookes, C. Cuthbert Hall. There is evidently near at hand a notable revival of this belief.

THE ESSENTIAL COMING OF CHRIST

I

This coming is in harmony with the laws of sequence and continuity.

Each of the successive steps or kingdoms has had its type-life. The plant—that is, the physical basis of the plant life—came from the inorganic matter; the animal—that is, the physical basis of the animal life—came from the plant and through the plant from the mineral kingdom; the natural man—that is, the physical basis of the life of the natural man—came from the animal and the kingdoms below it; the spiritual man—that is, the physical basis of the life

of the spiritual man—comes from the natural man and the kingdoms below him.

The development from kingdom to kingdom was a natural unfolding; yet the new creature of the next higher order always came through a new birth—a double birth: (1) the birth of the new type-life of the next higher kingdom into the evolutionary order of nature, through the hereditary chain; and (2) the birth of each individual into this type-life.

Let us attempt to climb quickly as may be the spiral stairway of the evolution of man, from platform to platform—kingdom to kingdom.

FIRST STEP IN LIFE, **The Vegetable Kingdom.**—After ages of preparation in the inorganic world, the material which sup-

plies the physical basis of the vegetable life—vegetable protoplasm—was ripened through the marvelous chemistry of nature. But when all was ready for the plant, whence came the plant life? Scientists are now practically unanimous in saying that there is not a scintilla of evidence that the inorganic or mineral world has ever evolved a plant life.*

* "There is not a shadow of trustworthy direct evidence that abiogenesis [spontaneous generation] does take place or has taken place within the period during which the existence of life on the globe is recorded."—HUXLEY, under "Biology," "*Encyclopedia Britannica,*" vol. iii., p. 689.

"I do not forget the alleged facts of spontaneous generation; but even after the very extended investigations of the last ten years, it may still be stated as a general result of the innumerable experiments which have been made, that, in no case has even the lowest type of an organic cell been produced from

"To the scientist," says Darwin, "it is a hopeless inquiry as to how life originated." Life from an egg is still the latest dictum of science, that is, life only from life. When all was ready for the plant, the life came from above.*

This life was imparted to and incarnated in the prepared matter, possessing the power to reorganize after its nature, that is, after the pattern that goes with each type-life, and possessing the power of multiplication, so that the earth

unorganized matter, unless through the natural processes of growth from a preexisting germ."—COOKE, "*Religion and Chemistry,*" ch. vii., p. 222 (1897).

"These are the generations . . . of every plant of the field *before* it was in the earth" (Gen. ii. 4, 5).

* "Still more surely can we refer to it [the spiritual world] those progressive manifestations of life in the vegetable, the animal, and man." — WALLACE, "*Darwinism,*" p. 476.

was covered with all the many varieties of plant life, varieties resulting from the law of selection through difference in climate, through food distribution, and through other causes, and from the law of heredity.

SECOND STEP IN LIFE, **The Animal Kingdom.**—No plant, no animal. The plant was necessary to prepare the inorganic world for the animal; the plant is the essential go-between. The animal can not digest and assimilate the mineral, but the plant can, and then the animal can digest and assimilate the plant. But ages elapsed in the preparation of the animal protoplasm, that is, in fitting material for the physical basis of the animal life. Then again, when all was ready, whence came the animal life? Scientists now substantially agree that there is

not a scintilla of proof that an animal life has ever been developed from a plant. The physical basis of animal life was ripened through the plant and mineral world, and when the basis was ready, animal life came.

This life also came from above, it did not come from below. It came with the new birth of an animal type-life into the hereditary chain of evolution; and the animal type-life was imparted to and incarnated in the prepared physical basis, bridging in itself the chasm between the two kingdoms. This type-life also had the power to reorganize after its nature, and from it all animal life was developed. In some, as in the lowest protozoa, it was arrested at a single cell; in others, it progressed to two, three, a score, myriads of cells; in some it progressed in lateral ways, ending

in birds, elephants, monkeys, wolves, lions—in one preparing the way for man.

THIRD STEP IN LIFE, **The Kingdom of the Natural Man.**—Again, ages elapsed in the preparation of the human protoplasm, that is, in fitting the material for the physical basis of the natural man; and when all was ready, the human type-life was imparted to and incarnated in the prepared matter, being born from above into the evolutionary order through the hereditary chain, and having power to reorganize after his nature.*

* "That it [human consciousness] can not possibly be the product of any cunning arrangement of material particles is demonstrated beyond peradventure by what we now know of the correlation of physical forces."—FISKE, "*The Destiny of Man,*" p. 42.

"Cerebral psychology tells us that by no possibility can thought and feeling

From this type-life sprang the races of mankind. More and more with each succeeding kingdom evolution has changed its direction upward from the physical

be in any sense the products of matter." —*Idem*, p. 109.

"It would be immeasurably interesting to gaze within and follow the processes of such a cerebral mechanism, as we observe the operations of a calculating-machine. It is all through and forever inconceivable that a number of atoms of carbon, hydrogen, nitrogen, oxygen, and so on, shall be other than indifferent as to how they are disposed and how they will be moved. It is utterly inconceivable how consciousness shall arise from their joint action."—DUBOIS-REYMOND, "*Ueber die Grenzen des Naturerkennens*," p. 42.

Huxley, November, 1871, *Contemporary Review*, said: "In my belief consciousness and molecular action are capable of being expressed by one another, just as heat and molecular action are capable of being expressed in terms

to the psychical, protoplasm giving way to psychoplasm.

FOURTH STEP IN LIFE, **The Kingdom of the Spiritual Man.**—Now other ages elapsed. The natural man evolved a higher and higher degree of perfection, evolution finally ceasing along the lines of the coarser physical man, the direction becoming wholly psychic, immensely developing that portion of the brain which is the organ of the psychic powers.*

of one another," but he accompanied this statement with these words: "I really know nothing, and never hope to know anything, of the steps by which the passage from molecular movement to states of consciousness is effected."

* Reasoning upon "the dawning of consciousness" in his "Destiny of Man" John Fiske points out that the psychic power depends upon the upper and outer portions of the brain—"the cerebrum and the cerebellum." These are

In the fulness of time there was developed in him what may be called, for the sake of a name, the spiritual protoplasm, or the psychoplasm,* the exalted physical and psychic basis of the inner man, the new creature of the kingdom of the spiritual man. When all was ready, again whence came

not visible in the lowest forms of animals, but grow large as the scale is ascended. "The cerebral surface of a human infant is like that of an ape. In an adult savage, or a European peasant, the furrowing is somewhat marked and complicated. In the brain of a great scholar the furrows are very deep and crooked," and numerous, the cerebral surface, "the seat of conscious mental life, has become enormously enlarged in area."

* "The psychoplasm or sentient material forming the psychological medium from which the soul derives its structure and its powers." — LEWES, "*Problems of Life and Mind,*" vol. i., p. 111.

this new life? As was true with the other kingdoms, it could not come from below. That which is born of flesh is flesh—that which is born of mineral is mineral; that which is born of vegetable is vegetable; that which is born of animal is animal; that which is born of the natural man is natural man; and that which is born of the spiritual man is spiritual. Again, the life came from above. It came with the new birth of a spiritual type-life into the evolutionary order through the hereditary chain in strict accordance with the law followed in the preceding kingdoms. The spiritual type-life was imparted to and incarnated in the prepared psychoplasm, or the spiritual protoplasm. In this combination in the inner, the spiritual realm, this life has the power to reorganize after His nature, after the pattern that goes

with each type-life—has within Himself the power of imparting spiritual life, that is, of the multiplication of corresponding individualities.

None of the previous transitions from a lower to a higher kingdom has taken place within historic times. The cradle at Bethlehem flashes a searchlight down the spiral stairway up which man has come from platform to platform, kingdom to kingdom. Here we see clearly that the type-life of the kingdom of the spiritual man is born from above into the hereditary chain of evolution. Many times, and in many ways, He declares I am "from above." He is born a natural man, and yet possesses the life of the kingdom next higher, and proceeds to lift the natural man by a new birth into the kingdom of the spiritual man.

He is born the son of man and the son of God, bridging the chasm with His own being.

Again and again He says, "I am the *life*"; "I have come that ye may have *life*"; except ye partake of Me "ye have no *life* in you." He calls Himself the "bread of *life*," "the water of *life*." This would all be meaningless were Christ talking about the life of the kingdom of the natural man which all now have and have had.

As the spiritual type-life lifts the natural man into the spiritual kingdom, so the type-life of the natural man lifted the animal into the kingdom of the natural man, and the animal type-life lifted the vegetable, and the vegetable type-life lifted the mineral.

There is no break in the golden thread that runs through all this

series of development from the mineral world up to the new creature in Christ Jesus. There is nothing in this last development contrary to nature; it follows along exactly the same laws of natural unfoldment as did the other kingdoms. The law of continuity holds.* Christ is born

*Alfred Russell Wallace, who was joint discoverer with Darwin of evolution, and is its greatest living exponent, in his book "Darwinism," p. 474, shows the fallacy as to new causes involving any breach of continuity—these new causes embracing vegetable life, animal life, and the higher powers of man. He says, pp. 475 and 476:

"These faculties [the higher powers of the natural man] could not possibly have been developed by means of the same laws which have determined the progressive development of the organic world in general, and also of man's physical organism. . . . Still more surely can we refer to it [the spiritual world] those progressive manifestations of life in the vegetable, the animal, and

really into the kingdom of the natural man, and the natural man is born into the spiritual kingdom, through Christ, the type-life. In this last stage of man's ascent, as in the previous ones, nature makes "no leap." "Think not," says Christ, "that I have come to destroy the law; I have not come to destroy, but to fulfil." He came to carry on His work in harmony with the processes of the universe. What is law but the method that the immanent God, everywhere and forever, pursues in His work?

man." Also, in "Natural Selection," p. 185, he tells us that the advance of man is due not to the survival of the fittest, but to those "glorious qualities which raise us so immeasurably above our fellow animals and at the same time afford us the surest proof that there are other and higher existences than ourselves, from whom these qualities may have been derived, and toward whom we may be ever tending."

True, segments of the circle He follows are easily out of the reach of our vision. Huxley tells us that he has no doubt that even on the physical plane, most important work is being done far beyond the reach of the most powerful microscope. He might have said, and kept easily within bounds, *the* important work.

The crystal is matter plus the principle of crystallization; so the plant, the animal, the natural man—always the creature of the kingdom below with the plus sign, for a birth is an unfoldment and *something more.* And so, the Christ life takes the character, the soul, the spirit of the natural man, which have developed through the ages—takes them through a new birth, this time with man's consent. "Marvel not that I say unto you, ye must be born again." "Verily, verily,

I say unto thee, except a man be born from above, he can not see the kingdom of God" (John iii. 3). Ye are "babes in Christ," "Ye are new creatures." We become heirs "of God through Christ," crying "Abba, Father." "In love's hour Eternal Love conceives in us the child of God" through the spiritual type-life of Christ Jesus.

Christ could not have been more explicit or more scientifically exact in declaring Himself the type-life of the spiritual man. "I am the door," "the way," "the life"; "no man can come to the Father but by me." "He that hath the Son hath life; and he that hath not the Son of God hath not life"; he may be a Cæsar leading armies against Pompey, or a Cicero declaiming his matchless oration against Catiline, and yet be *dead.*

In the inspired picture-history of creation, an Adam is the type-life of the kingdom of the natural man; in the New Testament, Christ is presented in every way as the type-life of the kingdom of the spiritual man. "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. xv. 45, 46).

Here, also, the law of conformity to type is manifest. Each type-life is perfect, but those who are born through the type-life begin at the bottom; the "fall" is great from the type-life to the beginning of growth in the next higher kingdom. But from that onward the battle of evolution is to secure likeness to the type.

"We all, with open face beholding as in a glass the glory of the Lord, *are changed into the same image* from glory to glory" (2 Cor. iii. 18). We shall be "conformed to the *image of his Son*" (Rom. viii. 29). "As we have borne the image of the earthy, we shall also bear the *image of the heavenly*" (1 Cor. xv. 49). After the night is over we shall awake in His likeness.

Newton said that he made a splendid guess at the universal law of gravitation when he saw the apple fall. Why may it not be permissible for us to guess, from the law of conformity to type, that in every kingdom the new creature carries with it the pattern of its type-life, and that after this pattern, in the lower kingdoms, the accompanying cells strive to weave a nature corresponding with its kingdom, and in the kingdom of the spiritual

man the Holy Spirit strives to weave the nature of the spiritual man? *

In the lower kingdoms it is a survival of the *fightest*, in the highest a survival of the fittest, the struggle for life for ourselves merging into a *struggle for life for others*. Even among men in the earlier days, to discover the greatest man, the measuring-string was placed around the muscle. That was the age of Hercules. Then the time came when the measuring-string was placed around the head. That was the age of Bacon

* "After watching the process hour by hour [in the semi-fluid globule of protoplasm of the embryo] one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect work."—HUXLEY, "*Lay Sermons*," p. 261.

and Shakespeare. But the time comes in the rapidly advancing future when the measuring-string will be placed around the heart, and he who measures most there will be most conformed to the Master, for he is greatest who most fully gives himself for others.

Evolution goes on, hereafter, in the inner and upper world, outside and beyond our vision, making many and many variations doubtless, as in the lower realms. In the Father's spiritual house also are many mansions. We are stepping from the physiological to the psychological, from body and mind to spirit. As in all previous growth, the latest type-life is reappearing in His generation —in the "new creatures" of His kingdom.

To-day, in the unfolding embryo of every child, nature mar-

velously and clearly retells the history of the evolution of the physical nature of the human race from the one-celled moneron to the billion-celled man. For the embryo of the child is a historic map, done in flesh and blood, of the evolution of man, of the forms he has assumed, broadly speaking, as he climbed nature's stairway.* But more than man's physical nature was evolved.

*Romanes, in "Darwin and After Darwin," chap. iv., says that the embryo is a résumé or recapitulation of the successive phases through which the being has been developed with explanable omissions. On p. 102 he tells of the young salamander that is so complete in its gills shortly before birth that if it is removed from the womb and placed in water it will be able to live, breathing like a fish through its gills.

II

The physical nature of man has perdured through heredity, coming up through the vegetable kingdom, the animal kingdom, and the kingdom of the natural man, no break in the chain from the unicellular monera and ameba —the protozoa. The oak grows from the acorn that has in it a cell which has in it the vitality and pattern of the parent tree. That cell divides and subdivides into the millions of cells that weave the new oak, but there is not one cell of the millions that did not come from the single cell given to the acorn by the parent oak; so back through the chain, along which that oak has come,

through the myriads of centuries from the plant type-life; not one of these cells in all the ages out of line, not a break in the chain, no chasm, no leap. Every twig, every leaf in the wide-spreading oak, has its thread unbroken through the ages back to the primordial cell—back to the original that came from above.

But the outward evolution—that of the physical—marvelous beyond thought, is comparatively insignificant. The chief evolution has been and is within. The scientist is unscientific who ignores the greater evolution and builds his explanatory system wholly on the lesser—on the least. Psychology is also a science. Has nature one method for the development of the physical part of man's being, and another for the development of the non-material and spiritual?

Nature is not divided. What means the hereditary likeness, mental and spiritual—not less marked than the physical? These marks often skip many generations and then reappear again in full. They can not, therefore, be the result of education or imitation. Nor is it easy to believe that they were placed within us by a direct act of creation, as the old-fashioned theological professor taught that God mixed the fossils with the plastic stones at creation, somewhat as a cook mixes raisins and other fruits in the dough for her plum-pudding.

What means the gradual development in the brain of the cerebrum and cerebellum, the organs of the soul powers, enlarging from generation to generation? These are scarcely visible in the lowest animals. They become larger as we advance up the animal scale

of intelligence, or psychic power; large in the ape, who came far along the same line that man came; four times as large in the lowest Zulu as in the ape, but far larger in the European and American civilized man—thus slowly made perfect through awful struggles and sufferings, painfully growing a million years or more. Is it not then reasonable to believe that there is a corresponding psychic or soul development from generation to generation in the unseen individuality, the ego, which uses the cerebrum and cerebellum as organs; that up the spiral stairway of evolution the whole man has come—his personality, with its soul powers, and the physical organs of these powers in the brain, and the entire physical man?

Is it hard to believe that our

individuality has been born and reborn through the line of ancestry back to the type-lives, and through them back to the "beginning," when God took of His own life to develop, through ages of conflict, personalities other than His own who would, of their own free-will, choose goodness? Is it hard to believe that at every successive birth each parent has placed his stamp upon the individuality, but that the individuality has perdured being reborn again and again into successive higher kingdoms? Does it seem hard to believe that we should be born many times? Is it then harder to believe that we should be born *after* we have lived than that we should be born when we have not lived? The profoundest mystery is in the first birth, in which we all believe. And why should it be thought by us incred-

ible that, with the mingling of the parental cells, the individuality exactly fitted should be reborn in the line of heredity, receiving the parental stamp, being attracted by the law which answers to that law which guides the atom unerringly to its place in the crystal—that same law wonderfully exalted? Whatever and wherever character is, it must be obedient to the law that draws it, for the law of attraction is even more irresistible in the inner world than is the law of gravitation in the outer world. Every man as he comes to his birth comes to his own place; in a profound sense he *chooses* his parents and his surroundings. As he was, he is, plus his birth-gain and his growth through consent and volition; his past leads him.

And in this last transition each man is conscious that his individ-

uality continues, altho he passes from one kingdom into the next. The dictum of science is "no leap, no break" — continuity. Then it is reasonable to believe that the individuality will continue through succeeding future changes, as it has continued these millions of years through the successive past changes. It would require much credulity to believe that nature has travailed in pain these untold ages to develop a personality that would of its own free-will choose goodness, only to destroy that personality as soon as made. John Fiske has well said:* "The materialistic assumption that . . . the life of the soul . . . ends with the life of the body, is perhaps the most colossal instance of assumption that is known in the history of philosophy."

* "The Destiny of Man," p. 110.

That was a provincial notion about the universe which was held before Copernicus's time—the belief that the sun, planets, stars, all revolved around the earth. Copernicus was called the destroyer of faith and bitterly denounced. His idea made the earth but a speck, and the Milky Way —billions of miles long—the mere yard-stick of the universe. All this has immensely enlarged faith —did not destroy it. Darwin, too, was called the destroyer of faith; but now we begin to see that evolution, in giving man countless eons of growth, instead of keeping him a creature of yesterday, bounded by the cradle and grave, has immensely enlarged faith, and beyond thought has added to the dignity of man.

The new birth of the natural man into the kingdom of the spiri-

tual man, the reborning of his personality, making him a child of God after the type of Christ, is the tap-root of Christianity, is the chief artery. Cut that and all is gone. Keep that and let the "new creature" grow toward his fulness, then Christ is recreated, reincarnated in him, and through him He is manifest again among men.

III

At each succeeding birth the individuality, to thrive, must be in harmony with its changed surroundings, and the cells that swarm in every living body struggle to bring this to pass. It is the business of the cell to obey the pushings of the governing force in the organization to which it belongs. The plant needs water, minerals, air, sunshine. Its attendant cells hear the cry of their master and build roots into the ground and branches into the air, and weave leaves into lungs and laboratories. Note a vine in some cave — how it works its way toward the hole through which sunshine is streaming, and how it

causes some roots to build out toward a vein of water; others toward a skeleton many feet away and along the bones of that skeleton—hungering and thirsting for minerals, water, light, heat. Hungering and thirsting—asking, knocking — the plant receives. Seek and ye shall find; strive and it shall be yours. This is the law in the plant life, the law in the animal life, in the life of the natural man, in the life of the spiritual man.

After ages of need in the animal kingdom and tireless struggle, guided by an intelligence implanted in the cells, at last the eye was built, so the ear, and so the other senses, that the animal might have its desires and feed on the surrounding waves of light, waves of sound, and have the advantage of odor, of taste, and touch. Thus: the personality had

the inner capacity to enjoy sound, and to take advantage of this in the struggle for existence. There was an outer world of sound, but there was no connecting instrumentality. The inner life blindly yearned for harmony with its surroundings; the cells hearkened and built the ear. It took ages, but in an eternity and a boundless universe to work in what are a million years or ten million years more or less?

Seek is the law of growth. Its suggestion we see in the plant working its way toward the sunshine. This law comes to perfection in the prayer of the spirit. I desire, therefore I pray, therefore I have. In a deep sense, as a man thinketh so he is. The universe of cells within each man calls him master. Ye are gods; kings upon thrones; your slightest wish is heard, your ear-

nest persistent desire compels obedience. Answer to prayer is a growth, a building up or down to what you wish. Wishing is asking. Ask what you will and from that instance receiving you receive. Here is the Christian doctrine of answer to prayer; here is Christian science; here also are psychological control, mind-healing, mesmerism.

Do I ask, longingly, Why was God more near to Abraham and Moses than to me? If Enoch walked with God why not I? He who so questions has already his hand upon the latch of the door of the new kingdom.

Translate John xiv. into the language of evolution: Let not your spirit have unrest. In the inner kingdom are many stages and forms of growth. If it were not so I would have told you. I go within, away from your outer

sense of sight, of hearing, that ye may more truly yearn, seek after, that which is spiritual, and thus by exercise of your spiritual powers grow inward and upward to God's plane and know God; then my Father and I will be able to abide in you, and I can more truly manifest myself to you, and then ye shall know that I am in my Father, ye in Me, and I in you. Now you see Me on your plane of knowing; then you will see Me on my plane of knowing; now you see through a glass darkly, then you will see and know as you are seen and known; that is, you will be a creature of the spiritual kingdom, and will be equipped with its powers of knowing.

Christ can never *fully* come into a man until the man has grown up to the level of spiritual things. It is a sensuous generation that seeks to be satisfied with con-

solation through the physical senses.

All of our faculties carry their own demonstrations of truth up to the level of their development. To the pure and loving, purity and love need no witnesses. Every man has had placed in his hand a latch-key to the beauty and wisdom—to all of the excellences of the universe; but there is only one way of using that latch-key effectively. We must grow to a level with the latch. I must have an eye fitted for the landscape, and must have a poetic soul before the landscape can read its poetry to me. I may believe that Beethoven's Ninth Symphony is music because a master of music has told me so; that is belief based on authority; or, I may measure the waves of sound and scientifically demonstrate that it

is music: But such evidences are beggarly, and praise based on them would drive a composer mad. But let me hunger and thirst after music; seek, pray for musical sight and soul until I develop up to the level of Beethoven's Symphony; then as quickly as I hear it I exclaim: "That is music!" Do you ask: "Who told you?" I answer: "No one; I *know* it!" My latch-key enters, for I am on a level with the latch. I asked, I sought, I knocked, until I grew up into the musical world. I must grow up to God before I can know Him; I must grow up to Christ before I can see Him. The pure in heart shall see and hear spiritual things. I must be on God's level before even the lowly flower can tell me the thought that was in His mind when He created it.

If any man will do His will he

shall grow the character that will enable him to know of the doctrine whether it be of God or of man; truth is self-demonstrable up to its level.

Seek is the law of growth in all kingdoms; and it is the law of development and of the adjustment of the feeders through which each kingdom asserts itself to its creatures and gives them their food and consolation. Who has not smiled many times at the serio-humorous reflection of Robert Louis Stevenson on hearing of the death of Matthew Arnold: "So, Arnold is dead! I am sorry; he won't like God." There is a profoundly solemn truth under this witticism.

There is health for the plant in sun-rays; the plant in the cave had need of light, and its cells heard the cry and built toward

the light. That capacity for light and that groping of the cells proved the existence of the sun. The conscious feeling after God among people everywhere proves the existence of God and of the spiritual world.

The new-born child must adjust its lungs to the atmosphere into which it comes or it must die. It hereafter must eat and drink with its mouth, breathe with its lungs; it must have new feeders. The bird, as it chips its way out of the egg, adjusts itself to its new surroundings. It is a hard trial often for a child to be weaned, yet it is love that does it. It is done to give it more abundant life, not less.

The spiritual man has meat and drink that the world knows not of. He is willing to lose his life, and thereby saves it. He is care-

ful for nothing, and thereby has all things. The meek inherit even the earth. It becomes safe for a man to have riches only when he can easily do without them. When the feeders of our soul are fastened upon God, it becomes a small thing for us to be judged of man—really fearing praise more than blame. To such a one revenge, malice, passion, appetite, grow empty. Christ spoke a simple truth, not a paradox, when He said: "They shall lay their hands upon you and persecute you, and ye shall be betrayed both by parents and brethren and kinsfolks and friends; and some of you they will cause to be put to death, and ye shall be hated of all men for my name's sake, but *not a hair of your head shall perish.*" He who has been born into the kingdom of the spiritual man knows that all these things can

not harm one iota of that new nature which is to be henceforth forever the whole of himself. He leaves all for all. He conquers desire by the deepest possible desire. He has learned the art of communing with, corresponding with, feeding upon, the inner world. He walks and talks with God. In all this is the truest philosophy — we overcome the lower by finding that we do not need it. We conquer by replacing; we are weaned from dependence upon the kingdom of the natural man by finding far more satisfying meat and drink than what we knew of before.

This is the meaning of self-denial, fasting, repentance, suffering—the weaning of the feeders from the old to the new environment—the feeders that give food and consolation. We enter into the kingdom of the spiritual man

as the babe enters into the kingdom of the natural man. Every new creature grows up from the grave of the old. Up the stairs of holy patience we climb the heights of the inner kingdom. Our will henceforth is to yield our will, but the sensuous man contests every inch with the spiritual. The perishing of the old man day by day is painful, and so is the renewal of the inner, for birth also is painful. We learn to love love, hate hate, and fear only fear; but every move upward has in it birth-pangs. We are in the soul's gymnasium—on its battle-field. The creature was made subject to vanity for a cause.* Says Ruskin: "I do not

* "It is an inevitable deduction from the hypothesis of evolution that races of sentient creatures could have come into existence under no other conditions [than those of pains and pleas-

wonder often at what men suffer, but I wonder at what they lose."

I wonder rather that they hesitate to suffer when I think of what is to be gained. Corrective experiences are repellant medicines, not always in capsules of honey, but they are medicines.

On the plane of this lower life we can not explain suffering. On the plane of the egg life we can not explain the breaking of the egg. For the explanation we must look up to the singing-bird in the branches. Paul speaks in the language of evolution when he tells of the law of the spiritual man fighting against the law of the members; the fighting and the suffering are essential for growth. I have made great gain when I have learned what Christ meant when He said, "Seek ye

ures]."—HERBERT SPENCER, "*Principles of Psychology*," section 124.

first the kingdom of God, and his righteousness, and all these things [temporal consolation] will be added unto you," that is, when you conquer the lower things by the higher, then, and only then, the lower yields the helpfulness that is in Christ.

It is a marvelous way, marvelous beyond imagination, in which the new creature of the next higher kingdom is developed, a spiritual man is created, a being is made after the type of Christ and in whom Christ manifests Himself.

It doth not yet appear what we shall be, but when He appears we shall be like Him, and He can never so appear to us until we are like Him. This is the end toward which all evolution on the earth has tended. Nature has taken millions of years and endless

struggles to produce the new spiritual man. All things have moved together for the development of his personality, his psychic nature, and his body, the body to be, as well as the body that is. The end is the personality reborn through the Holy Spirit into the Christ type, and with the Christ nature—on whom the henceforth intimate God presses on all sides, within and without, as an atmosphere in whom he consciously lives, moves, and has his being. God henceforth becomes his conscious environment from whom he receives all nourishment and consolation.

To be a Christian is not to get somewhere, but to be something, to be recreated in the image of the Father, the living God, after the pattern Christ Jesus.

The value of this creation can be measured only by the ages of

conflict that it has taken to produce such a free individuality.

We see all around us those in whom is being wrought out through the divine spirit of Christ a spiritual nature; a true son of God, of immortality. How strange it is to look into a human face, and to look into human eyes, and to think that a son of the living God is veiled there—to think of the greatness of that creature, for the accomplishment of which all creation on earth has been in travail for these untold ages!

Often not anything extraordinary impresses us, as we look upon a comrade in whom this Christ nature has begun; but wait: we now see this kingdom of the soul only in its germ. The bulb of the tiger lily is not over pretty, but to the eyes that see the possibilities of the tiger lily, that bulb is a poem. The step from the

highest morality of the natural man to the lowest round in the kingdom of the spiritual man is a stupendous one. John the Baptist was the greatest of those born of women—greatest of those in the kingdom of the natural man—but the least in the new kingdom of the spiritual man is greater than he.

God broods over every soul, waiting, ever waiting, for desire, for invitation. Seeking begins and continues growth in the inner kingdom. It is the first and last round in the ladder that Jacob saw, and all the intervening rounds. As a man seeketh, so he becometh. The one thing needful is not the power of logic, or the courage to step out on the conclusions of syllogisms; it is right dispositions, intention, choice. The willingness to heed the inner

voice opens the door to Christ the type-life, to the new birth of the personality, and to the beginning of the accompanying new nature by which each personality grows into correspondence with its new surroundings.

It is not necessary to have heard with the outer ear the words of God or the name of Christ. All that is necessary is within the reach of any man in any age or clime, within the reach of an Abraham or Buddha, or Confucius, of a Paul, or Maimonides, or Savonarola, or Luther, before or after Christ was in the flesh. Come whosoever will. God listens to prayer with His ear on the man's inner heart, not at his lips, and an answer to prayer is the growth of the inner nature into the fitness to receive the request. The heat and light which the plant absorbs measure its capacity, not

the ability of the sun. Every soul gets what it is fitted to receive. He that willeth to do the will of God develops the nature that is the touchstone and the absorbent of spiritual truth. By the law of our being we grow a fitness for that which we desire—an earnest desire is bound to reveal itself in action. "He that keepeth my words, and doeth my will, he it is that loveth me." We grow by seeking; we confess by doing, for deeds are the interpreters of the inner growth.

What we love fastens itself to our spirits; we are in bondage to that we love. We set our affections on God, but He is perfect wisdom, and perfect right, and perfect love, hence this bondage is the perfection of liberty; it is the bondage of pure intellect, of pure heart, love. This is a perfect servitude that leads to full

freedom. Here is the turning-point, the *crux*—willingness to transfer the feeders of our nature from the lower kingdom to the higher. Hence Christ's constant insistence, Except ye hate (cease depending upon) the world, food, clothing, the loves of the kingdom of the natural man, ye can not enter into the kingdom of the spiritual man, can not live in this kingdom. It is a change of center from self to God, from the world of sense to the world of spirit.

Do not say that you can not be born again. You can and must. It is natural to step into this kingdom, as natural as growth is. The natural response of the heart is Christian, says Tertullian. Our experience supports and justifies this necessity.

Choice persisted in means

growth of the spiritual nature—character—and this is that crystallization of faith that removes mountains. This inner life is a growth, slow growth, but a growth, and with the growth is a corresponding development of brain substances, and which in its turn measures its growth.

As the hart, the pursued hart, panteth for the water-brook, so yearneth, hungereth, thirsteth after God the soul that is born and grows into the new kingdom. Holy desire ever leads the way. Seeking is exercise, and exercise is always the law of growth in the inner as in the outer world.

But man must be good because it is good to be good, not because he escapes from wrath, or receives some benefit. The kingdom of heaven is goodness, and all goodness leads that way. Christ is

the way because He is good. There must be another conception of God than that against which the Buddhists warn us, that He is a "cow to be milked."

The great original sculptors of Greece whom all the world now studies, as Emerson would say, stayed at home to study, and did not bother much with going to Egypt or Mesopotamia. God is a rewarder of those that diligently seek Him, not by imitation, not outwardly, not with the noise of words that men may hear, but in the closet, in the silence of the inner chamber of the soul. Every man must find himself, and be himself.

There is no kingdom of heaven where there is no kingly soul. In a sense color comes with the eyesight. Until the ear is created, where is the world of sound?

Who by searching could find it? It exists only to those who have the corresponding faculty. If there is a God, why does He not show Himself, and why does He not make the spiritual world manifest as He does this world? This He does do exactly, but each after its own order. Where there is a corresponding sense there is vision, hearing, or touch; the other senses are each but the shadow of the corresponding inner sense. The law of the one suggests the law of the other.

God hid Himself behind the world of our physical senses that we, free of all compulsion, might develop the spiritual man; when that is developed He can safely reveal His infinite power and wisdom and goodness. Who could make free choice in the conscious presence of an infinite one?

Nor is this nature transferable, or to be extemporized. If no oil is in my lamp when the moment of the trial judgment comes, I am helpless. Will or wish at the moment is not sufficient. If there is no development of the inner nature I am not a child of the inner kingdom, and can not be recognized by the Master. He can never manifest Himself to me. Many will say in that day: "Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils, and in thy name have done many wonderful works?" but who will not have the spiritual nature which alone is the recognizable visible substance in the inner world.

It is choice that exalts in the spiritual kingdom, not birth. Out of stones God can make children of Abraham—on the physical side; but even omnipotence and

omniscience are not able against free choice to make one in deed and truth an Israelite. Consent of the soul is the essential element, otherwise we have an automaton, and in the inner kingdom there are no automatons; that is a world of free spirit.

Except your righteousness shall exceed that of the priests and of sacraments and of the memorizing of creeds, ye can not enter.

The only thing that profits is the new birth into the new kingdom—the birth and growth of the Christ life. A man may say scores of Ave Marias and paternosters daily, visit regularly the communion-table, erect the family altar, and read daily his Bible, yet not have the inner life. He may give his property to feed the poor, and his body to be burned that he may have a tablet in the Hall of Fame, or that he may win

a far-off heaven, and yet Christ or the inner kingdom may never have been known to him.

The most pathetic and pitiful thing in all the world is to see the multitudes striving to get out of the kingdom of the natural man what is not in it.

The man is father to himself; long before the child is the man was. Long before Abraham was he is. By the acts of his own free-will he determines his place in the universe. The law of attraction in the inner world is as irresistible as the law of gravitation in the outer world. The ego as it comes to its birth in the kingdom of the natural man goes to its own. I can not gravitate by an arbitrary will in the non-material and spiritual world, but I can determine my character, and whatever and wherever that is it must

be obedient to the law that draws it. It goes more certainly and swiftly to its place than the atom in the forming crystal.

Evolution is a sword that cuts both ways. It chooses, it condemns. The fittest survive. There are many called but few chosen.

Punishment comes, but it is largely within; degeneracy is, through persistent wrongdoing, the law of nature, fixed, inevitable. If a man will not choose to ascend he loses his power to ascend, and must be reborn. God never abandons a soul. Tho I make my bed in hell thou art there. The soul may lose sight of God, but God never of the soul.

He lights the sun and sweeps the universe that He may find the missing coin. He goes after the lost sheep, leaving the ninety and

nine; He yearns for the returning prodigal. His is untiring, infinite love. More valuable to Him is the most worthless of men than many sheep to the human shepherd. There is pain in the Father's heart until the wanderer returns; nor will that pain cease until somewhere and somehow in the universe the last wanderer has returned.

IV

The scientist is short-sighted and narrow-sighted who walls science in at the boundary of his senses—a mole accounting for phenomena, and leaving out the eye; a Laura Bridgeman accounting for whatever came into her life by her two or three physical senses.

Foolish wise men, not to know that the surest of all proofs is to be looked for in inner experience; that the most real things in the world are made clear not by physical proof, but by life! Darwin reached the point where poetry and music were little to him; yet the world of music and of beauty are more certain than is Mont

Blanc or Mount Washington; but there is only one way to know them, and that is to grow the faculties of music and beauty.

To the Roman soldiers who may have heard it, how unsubstantial was the Sermon on the Mount; yet its truths of the brotherhood of man, of the fatherhood of God, of meekness, of loving, of justice, of faith in the inner things, outlasted the Roman armies, saw the empire ground to dust, and their speaker, nineteen hundred years afterward, by far the most potent personality that ever lived. The mother's love will outpull gravity, and yet what scientist has chemically analyzed it, or what dissecting-knife has revealed its whereabouts? There are brute women to whom this love is "unthinkable," "unknowable," but let them grow the mother-heart, and then they can think it, know it.

Foolish wise men, ye can discern the shadow of things; look up and behold the substance! Rochefort said to Gambetta: "Deafness is not politics." When will scientists learn that true science must have eyes and ears open to all experience within as well as without?

Once scientists among moles held a congress, and learnedly resolved that they would believe in nothing that could not be submitted for proof to their four senses. One learned mole with bated breath said: "There must be something above our four senses. I one day broke through the crust of the earth and felt strange sensations, and had a glimmering in the rudiments called eyes by our older philosophers." "Nonsense!" said a grayhead among them. "Let us

have no transcendentalism; everything that is must be explained by sound, or by touch, or by smell, or by the taste. All this talk of a great central sun with light, making landscapes and from which all things come, we have no way of proving; and hence to believe it, or to admit it as an element in accounting for things, is unscientific. The scientific method, let us never forget, is to account for all things by the elements which come within the range of our four senses and the reasoning based upon these perceptions."

So it happens that to this day in the cosmic science accepted among moles the sun has nothing to do with the growth of plants, the formation of coal-beds, and the rotation of the seasons.

How imperfect that history

that would content itself with writing a biography of the acorn, and never take into account the oak that comes from the acorn and for which the acorn exists! The oak reveals the acorn; without the oak the acorn is not explicable. How can any one understand the evolution of man and not consider the vastly greater segment of his nature, which is the non-material and spiritual? The scientist believes in the indestructibility of matter. The step is a short one to the belief in the indestructibility of spirit. He believes in substance infinitely extended; the step is not a long one to belief in the personality that is infinitely extended. He believes that in all matter is a "thinking substance." Is it harder to believe that over and in all things is a thinking spirit? * The scientist

* "We adhere firmly to the pure, un-

endows matter with the powers it needs to do all these things, and then says it does all these things.

Yet science, when it comes to know, when it comes to take in all the facts, to go deep enough, and wide enough, and far enough, will be the arbiter. Creed, dogma, authority, must give way to it. Magellan said: "The Church declares the world is flat, but I have seen its shadow on the moon, and I had rather believe a shadow than the Church." That is true only when the Church makes provision for but a part of the truth, and when science is

equivocal monism of Spinoza: Matter, or infinitely extended substance, and spirit (or energy), or sensitive and thinking substance, are the two fundamental attributes or principal properties of the all-embracing divine essence of the world, the universal substance."—ERNST HAECKEL, "*The Riddle of the Universe,*" p. 21.

true to itself. The assumptions of science and the assumptions of the Church will have to be corrected by *experience*, the experience of the *whole* man.

Science has yet so to enlarge its borders that it will grasp a supreme truth like this one: The Christ idea supports our experience more fully, answers more questions, meets more necessities, fills out more completely the deepest aspirations, and awakens higher motives than all other ideas combined. Science is not so far from grasping this great truth as it seems to be.

V

Christ is not an idealism, but a living, throbbing, visible, audible Being—the real Christ; the body in Galilee was the shadow, the outward shell that could be crushed. The One now coming is the Mighty One who is out of the reach of stones and spears, the type-life and potent King of the kingdom of the spiritual man. And he who hath Him also hath power. "Ye shall receive *power*" (Acts i. 8). "Stephen, full of faith and *power*" (Acts vi. 8). "The kingdom of God is not in word, but in *power*" (1 Cor. iv. 20). Says Paul of those at Corinth who found fault with him: "I will know not their speech, but

their *power*" (1 Cor. iv. 19). He who has not *power* is not of the kingdom of the spiritual man, for "whatsoever is born of God overcometh the world." This Christ is a present force in the world, producing changes, quickening and directing energies, and must be reckoned with. Christian civilization also proves itself by its *power*.

But to see Him this time we must have eyes and ears fitted to recognize the manifestations of the inner kingdom—the kingdom of all first causes and real forces. He is not coming with the noise of trumpets, nor with whirlwinds, nor with earthquakes; but with the silence of the growth of the mustard-seed, of the leaven, of the grain of corn reaching up to the blade and full corn in the ear.

There can be nothing more

manifest to-day to the optic nerve of the spiritual man than is this coming. The lightning flashing from the east to the west is not nearly so manifest.

Every event is alive with His appearing. His presence is the most evident thing in the world, the very splendor of the light hides Him. "Lo, I am with you alway!" is now known by millions to be a vital, stupendous fact. He is nearer to such a heart than the mother to the babe.

This coming is in harmony with recognizable law; belief in it is logic, is common sense. It would be extraordinary, miraculous, if He did not now come. The intellect is not ignored. We see how God has been able to care for and develop man from the protozoon on up through these numberless ages. Judging His profound wisdom and power and unity of

purpose and love by the result, we reason toward trust that casts out fear and gives prophetic vision. We reason easily and naturally that yearning after the more perfect fits the spiritual protoplasm for the new birth and the new senses, enabling us to know things spiritual as we now know material things.

When it is our will to do His will, we become the reincarnation of Christ, for "Christ is formed in us." When the dominating ones in a community, in a church, in a nation, in the world, are of this sort, you see Christ reincarnated in all these. Moses, David, John, Plato, Augustine, Savonarola, Bunyan, Emerson were great ideal dreamers, but they were also geniuses of common sense. These men were primarily men of faith and great good sense, not of credulity. They had the power and

common sense to know that there were voices within, and to withdraw their attention from the voices without and give the real world a chance to be heard. They knew that the universe would fall into chaos and that stars would be ground to dust if these worlds were disobedient to law. They knew that there was an inner universe, and that there were inner laws infinitely more important. They knew it to be the A B C of common sense to conform to these inner laws. Christ was and is the embodiment of common sense, of sanity; and so His followers become as they grow into the new creatures of the kingdom of the spiritual man.

There are voices within distinct and clear to those who have ears to hear; clearer than silver bells ringing up in air at midnight.

One who has grown this spiritual nature ceases to talk about the inward world being silent or hid—yet there are clouds and doubts. These things must needs be—these assailed Christ to the last. And if angels do not also follow, ministering to us, it is because we have not reached the plane of spiritual seeing. Help is always near, and it should not be necessary for a prophet's hand to touch our eyes to enable us to see the mountains covered with heavenly allies, or to enable us to know the signs of the times. There is no room for fear. Bismarck spoke with the accents of a prophet when he said: "We Germans fear nothing but God." The cry is gone out to the ends of the earth: "Great is the soul of man; make way, make way!"

These signs of a mighty change

But their brutal King says "I am God"

are deepening and multiplying as we swing into the new century. The Jewish people were to be trodden underfoot until the inner kingdom of love should be established; that barbarism of hate is now rapidly dying.

Were we wise enough, events all around us would be to us prophecies of the coming of the triumphant God, of the kingdom of the spiritual man. Death! That night also brings out the stars.

Watch! By watching we develop the ability to discern things beyond the senses.

Above many clouds the light is breaking; the earth is rolling into the dawn of a marvelous day.

The yoke of ecclesiasticism is giving way to the yoke of Christ. Creed is the memory of the Church. The real yoke of Christ is not a burden; it has wings. He is sweetness and light. Let

criticism have its way. The testing-time has come, give it welcome. A man must now stand a vital Christian, or a hypocrite, or an open enemy—that will be a great gain. Creeds to-day are trying to understand one another. Christianity is being reduced to its least common denominator, a living Christ. The Church is finding it harder and harder to think of itself as a great-great-grandchild. It is coming to believe in its present experiences, and to write its own creeds for to-day, and not for to-morrow. Since God *is*, the Church and the world will not necessarily fall to pieces if they let go their props and scaffoldings. If there be no God, creeds and forms and ceremonies are necessities. A living God is efficient and sufficient.

In the churches we are—many

of us—so busy working for God that we do not take time to look around and see God; and are making so great din preaching and praying that we are not able to hear Him talk; are so busy looking far away for signs of Christ's coming that we do not see that He is already here, is the most manifest Being on earth to those who have eyes to see and ears to hear, hidden only by the abundance of light.

Now we begin to see the absurdity—all of us who believe in the Fatherhood of God and the brotherhood of man—of casting out one another, and are beginning in earnest to join hands to bring about on earth the perfected kingdom of love. "Master, we saw one casting out devils in thy name, and we forbade him because he followeth not *us*," and the reproof of long ago we begin to un-

derstand: "Forbid him not, for he that is not against us is on our part." We are rapidly learning that while it may not be possible to be of one mind, it is possible and necessary to be of one heart. We begin to grasp the meaning of Christ when He said that the world would not believe that He was sent of the Father until they saw the vital unity in the inner kingdom—that the disciples are one as the Father and Son are one. In the inner kingdom we ask only for right disposition; this is infinitely better even than right thinking. For those who are rightly disposed go forward and upward even while they sleep.

Christ is coming to the great business centers, to the real heart of the world. Thus often talks editorially that typical newspaper of the masses, the New York

Evening Journal, to its hundreds of thousands of readers:

"Think every day of Christ.

"Every man, apart from all religious belief, can be made a better man by earnest study and daily contemplation of the character of Jesus.

"Seen only as a man, His character better than any other is calculated to inspire other men.

"COURAGE, that all men admire. Christ possessed it to the uttermost limit. Modest courage that could not boast, and that death could not move.

"Kindness, that makes the world habitable. Christ was its personification on earth.

"Compassion, eloquence, purpose unchangeable, charity, forgiveness of others' weakness all may be studied in Christ as in no other man that has ever lived on earth."

There is no more unfailing sign of the nearness of Christ than the growth of loving beyond the provincialism of the family, the clan, the class, the nation. "Ye are brethren." All things in common was not an impracticable dream, but a fundamental law of the kingdom of the spiritual Man. We must organize sooner or later on that basis. We are speeding onward toward that sun. We feel its growing heat. If we do not love our brethren whom we have seen, how can we love God whom we have not seen? What do ye mean by the communion of saints, ye who pray it Sunday by Sunday? Spell it out. Brotherhood is not a fiction of the imagination. Communion is not a Pentecostal fantasy. (A living Christ is to-day more than ever on earth an aggressively unifying force.)

"Inasmuch as ye did it to one

of the least of these," ye did it unto all and to the Father and to Me. The spiritual universe is of one substance, is a unit. "At that day ye shall know that I am in the Father, and ye in me, and I in you."

Immensely human and natural was Christ's message to man—Brotherhood and Fatherhood, and by those tokens we recognize His present footsteps.

Judge these things as you would the motions of the hands of the clock. Look back a half-dozen centuries and make comparisons. War is recognized more and more as a barbarism, and its end is over yonder hill. The court of nations to settle wrongs is looming above the horizon—is already holding its sessions. The nation that loves its fellow nations is also born of God. The Golden Rule

is finding its place in international diplomacy.

The humanities are in order. Over one hundred and seven million dollars were contributed in the United States for educational and other charities within the last year.* Nearly two million dol-

* Gifts and bequests, each amounting to $5,000 or over, bestowed or becoming operative in the United States in the following years:

1893	$29,000,000
1894	32,000,000
1895	32,800,000
1896	27,000,000
1897	45,000,000
1898	38,000,000
1899	62,750,000
1900	47,500,000
1901	107,360,000
Total	$421,410,000

This list excludes the ordinary denominational contributions for educational, benevolent, and religious purposes, or State and municipal appropriations to public and sectarian institutions, and the grants of Congress for various meas-

lars were given to suffering Galveston; and Carnegie's immense benefactions are but one of the many indications of the full dawning of the day of living for others.

A single individual the other day, a member of an unpopular race, is wronged in France, and all the world is aroused, and flashes thunderbolts of wrath under oceans and across continents until there is a beginning to right the wrong. Mankind is rapidly becoming

> " . . . one in spirit, and in instinct bears along
> Around the earth's electric circle the swift flash of right and wrong."

The marvelous sowing about the Sea of Galilee is reaching its ripening. The leaven is leavening the whole lump. The mustard-seed reappears in hundreds

ures of relief.—From *Appleton's Cyclopedia Annual for 1901.*

and hundreds of millions of seed. Cuba is helped to freedom for its own sake; the Russian Czar—as is thought by many—in sincerity says: "War should end." In business it is ceasing to be a maxim that the benefit of the one is ever opposed to the benefit of the many. We are learning that the Golden Rule and the law of self-preservation run parallel. Applied to commercialism, the Golden Rule is so to make money as to give a benefit also to him from whom you make it; and that, too, is common sense. The children of the inner kingdom never crowd: the more, the more room.

In all these things we see just the beginnings of the results of His coming: all men of one family, God the Father, and Christ the eldest Brother; the sacredness of truth, of the soul, of all life; the reality of the inner world.

Man has climbed up in countless ages by the slow processes of evolution to where he can use the powers of nature through his brain —becoming a coworker with God in guiding the processes of evolution. Now, being reborn into the inner kingdom, he starts on a new and infinitely higher destiny. Eye hath not seen, nor ear heard, the things that are laid up for those thus born.

With a boundless universe within and without, and an infinite God, and with an eternity to live and work in, many, many things can take place, and it is God's good pleasure that they shall never take place to our hurt. The creature of the kingdom of the spiritual man is injury-proof.

And the command is: "Be ye perfect as your Father is perfect"; ever approaching Him in countless ages and reaching Him at the end

of eternity, had eternity an end; but since it has no end, in whatever distant period and however great the distance between us, God is still the Infinite one and we the finite ones.

Ah, how men err! The Roman Emperor, after his awful massacre of Christians, set up a column in memory of the extinction of the last Christian. But the Roman empire is in dust, and now the world is rapidly becoming wholly Christian; and were that emperor alive, he, quite likely, would applaud the result. God's steppings are from star to star. Who knoweth His counsel?

From the pen of Garrison shot the thunderbolts of heaven. For a time, at no spot on earth did the wrath of God so blaze and flash as in the eye of Wendell Phillips. But we must study to

judge God aright in unfolding history. We ever misread his works. We see in the storm-cloud a messenger of His fury, and in the lightning flash His consuming anger; but, instead, that cloud is big with mercy and breaks in blessings, and its lightning proves to be but one of God's ways for burning poison out of the air and creating life-giving forces. Time is God's interpreter. The children of the Southern slaveholders now see that Phillips and Garrison and Beecher were God's messengers of love.

Lincoln

We look back all along the conflict of the ages of evolution; we now see, in the changing of the dunghill into shrubs and roses and into food, the prophecy of all, and we marvel at our blindness in not knowing that the most manifest thing in all the world, and at all times, was God the Father work-

ing for good, whom again and again we have compelled to cry out in pain (for God can suffer pain): "The reproaches of men have broken My heart." Looking backward, we begin to see the good in everything, that there has not been a fall of a sparrow without accompanying provision for the sparrow, and we grow enthusiastic and shout with the martyr of old: "Glory be to God for everything that happens!" Hand-in-hand we walk with the great Father over the ages of history, riding victorious over mountain-tops. We hear the thunder-tones of the Almighty, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth," I will lift all peoples up to the plane of recognition of Myself.

We see, modifying the words of John Fiske, that in the roaring

loom of time, out of the endless web of events, strand by strand, was woven more and more clearly the living garment of God.*

When Christ had passed beyond the grave He said "Mary," and Mary said "Master"; they spake, they understood, tho death and the grave intervened. The world of the physical senses has no barrier that hinders knowing in the kingdom of the spiritual man.

The kingdom of the psychic nature of man—the kingdom of

* "So shape I, on Destiny's thundering loom,
The Godhead's living garment, eternal in bloom."

—GOETHE, "*Faust*," Brooks's translation, p. 35.

Frederick W. Robertson regarded these words as the finest in modern literature.

light, love, conscience, true spirituality, of the clear recognition of Christ and of the Fatherhood of God and the brotherhood of man —the next step in evolution, the present step is at hand. Now we see through a glass darkly, then we shall see face to face; now we know in part, but then we shall know even as we are known. Christ's hand is on the latch of the world's door. Gladstone spoke but sober truth when he said: "At this moment Christ is undeniably the prime and central power of the world."

"The Wandering Jew" is near the end of his wanderings.

As reasoned the Apostle:* If the Gentiles were cut out of the olive-tree which is wild by nature, and were grafted contrary to nature into a good olive-tree, how

* Rom. xi.

much more shall the Jews, which be the natural branches, be grafted into their own olive-tree? For God is able to graft them in again. For I would not, brethren, that you should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part has happened to Israel, *until the fulness of the Gentiles be come in.* AND SO ALL ISRAEL SHALL BE SAVED.

PERSONAL AND PRESS OPINIONS

"The Next Step in Evolution"

By Isaac K. Funk, D.D., LL.D.

Edwin Markham, author of "The Man with the Hoe," etc.: "'The Next Step in Evolution' is a great little book—suggestive and inspiring. It has a clarity, brevity, and poetry seldom found in books dealing with the deeper problems of life and thought. The book is an arsenal of epigrams that sing home like bullets. It ought to become a little religious classic. I feel very close to this author in his vision of the historic march."

Unity, Chicago: "A little book is dropped on the table like manna out of the skies. . . . It is absolutely packed with passages that can be quoted as gems of thought. They are almost invariably right up to the line of modern progress. They startle and they inspire. The doctrine taught is that Christ is always coming in the process of evolution. The book will do infinite good in the way of curing orthodox realism—to use no harsher word. It ought to put higher conceptions into the minds of those who are still teaching that Jesus is to reappear in the flesh and repeat His old life. The aptness of statement is remarkable. . . . You will make no mistake if you will buy this little

handbook, and put it in your pocket to read over and over again. It blazes with common sense, and it consumes old-fogyism and bigotry without mercy."

PROVIDENCE SUNDAY TELEGRAM: "It is a strong essay on the development of the soul, and while the theme is bold, the treatment is fearless. The writer's style, terse and vigorous, is convincing, the reasoning while along his own plane of Christianity being a radical departure from conventional thought."

THE HERALD AND PRESBYTER, Cincinnati: "Dr. Funk has given us some excellent thoughts on a great subject in an effort to show how one may accept Christianity without devitalizing Christianity."

PHILIP S. MOXOM, D.D., Springfield, Mass.: "A great book. Its deep spirituality, its breadth of view, its scientific temper and method, all commend it to me with unusual force. I shall read passages of the book to my Biblical seminar next Sunday. I shall speak of the book to my friends as one which they ought to know."

COUNT LEO TOLSTOY: "The idea of joining in this book the scientific truth of evolution and the coming of Christ (through a reincarnation in men) is rich in application. The reading of this book has afforded me great pleasure."

THE ARENA, Boston: "'The Next Step in Evolution' is an excellent companion volume to 'The Ascent of Man,' by Professor Drummond. Both works are calculated to appeal with convincing force to the reason of tens of

thousands of naturally religious persons who have accepted the theory of evolution, and who because they could find no rational reconciliation between it and the claims of theologians have drifted from the old-time moorings out into the sea of agnosticism. 'The Next Step in Evolution' is a distinctly great work and a very important contribution to modern thought. . . . Dr. Funk is nothing if not fearless in expressing his convictions. . . . These quotations will be sufficient to show how thoroughly its author has come *en rapport* with the revelations of modern science—how wholeheartedly he has accepted the larger truths that have been revealed in our day. And yet it is one of the most profoundly religious volumes that we have read in years—a book so pregnant with vital spiritual truths that we could heartily wish it in the hands of every thoughtful American."

John G. Woolley, in *The New Voice*, Chicago: "A wonderful little book. I should like to quote it all in this article. It ought to be read from cover to cover by every Sunday-school teacher, by everybody. It shows in a simple but masterly way what has been said in these comments repeatedly, that the kingdoms of life pass into one another from lower to higher by resurrections, and that each of these successive steps or kingdoms has had its reform period or type life."

St. James's Gazette, London, England: "The religious idea is presented with great grasp of the undeniable facts of life and a profound degree of critical sanity. A striking little volume."

Ottawa Free Press: "This is one of the most interesting contributions to the field of modern thought in the direction indicated by the title that has appeared for some time past. It presents in words that can be understood by the most untutored mind a new phase of a much controverted subject. . . . The book must be carefully and thoughtfully read as one of a rather remarkable kind."

Christian Work and Evangelist, New York: "There is a profound truth in the little book which it will do us all good to ponder."

The Baltimore American: "Its deep spirituality, its breadth of view, its scientific method, all commend it with unusual force."

The Salt Lake Tribune, Salt Lake City, Utah: "It is a work that should attract the attention of thoughtful people throughout the world."

Philadelphia Press: "It is written with analytical ability in a pleasant and persuasive style and with a force which is well calculated to make a strong and lasting impression."

Christian Intelligencer, New York: "The author reveals keen insight into the question he discusses, and presents many valuable suggestions."

Indianapolis Sentinel: "It is likely to be of service in helping to dispel that fear of the evolutionary idea which still remains in many minds by showing the value it may be made to have for the interpretation of the religious life."

St. Paul Dispatch: "The little volume is interesting, novel, helpful, and full of hope and inspiration. It is logical and honest in its conclusions, and suggests many new avenues of thought on evolutionary lines."

Buffalo News: "'The Next Step in Evolution' is full of striking sentences, tempting to quotation beyond present limits of space. The book will well repay reading."

St. Louis Christian Evangelist: "The little book is thoughtful and suggestive to a high degree."

Boston Times: "It is a work which should be read by everybody."

St. Louis Post-Dispatch: "It is luminous, reverent, and helpful."

Chicago Chronicle: "Naturally the tone of the book is hopeful, and the author's enthusiasm carries the reader along with him. The little volume can be read in one hour."

Dundee Courier, Dundee, Scotland: "It treats the subject in a masterly and reverential spirit, and brings much new light to bear on many of the dark problems of the world."

Times, Richmond, Va.: "The little book is of profound thought and lofty Christian effort, to be well commended to our readers of whatever creed."

Baltimore Morning Herald: "It is a book of Christian evolution that should be read by all students of the life spiritual."

New York Observer: "The small pages are full of great thoughts, fresh and vitalizing

insights into a host of familiar texts, and the style is fascinating."

PHILADELPHIA TELEGRAPH: "A wonderful work, comprising the condensed essence of all the recent discoveries and inspirations as to evolution, both material and spiritual. Just a handful of printed paper, yet it contains the result of the thoughts of ages past and the germ of truths in ages to come. . . . Dr. Funk has studied like a true scientist, reasoned like a philosopher, felt like a poet, and now gives forth his utterance like a prophet, knowing his inspiration to have come from on High. His book is brief and to the point, simple enough for a child to understand, but deep as the ponderings of any sage. It is a work that would inevitably make itself felt at any period, but just at this time it will be of especial power, and can not fail to appeal to all classes. Whether the reader agrees with it or not, he can not ignore it, for in its calm, quiet, dignified way it refuses to be ignored, and to many it will be the breath of a new life. . . . The strong, earnest convictions of an inspired soul are given to the world through the medium of this book so beautifully written, and which breathes the gentleness of love from every page."

PITTSBURG CHRONICLE-TELEGRAPH: "Dr. Funk approaches his vital subject with characteristic boldness and directness of utterance."

ST. LOUIS POST-DISPATCH: "It is a most suggestive little volume, worthy the careful reading of every thoughtful person."

J. M. PEEBLES, M.D. (the well-known author), Battle Creek, Mich.: "'The Next Step in Evolution' is a gem, a pearl of priceless worth, a sign-post pointing out the line of march. It is to me the book of books in the last thirty years, as it leads directly to Christ."

MILWAUKEE SENTINEL: "It is really a magnificent argument, aiming toward the reconciliation of science and religion."

ST. LOUIS CHRONICLE: "It is a wonderful little book."

EVENING TRANSCRIPT, Boston: "The argument is presented with the author's well-known polemic ability. He wastes no words. His statements are clear, and his claims are logical to one convinced that he is on the right track."

THE BALTIMORE SUN: "A most helpful and enlightening book. The thought is illuminating and strong."

CHRISTIAN GUARDIAN, Toronto: "An exceedingly fresh and helpful book, emphasizing the unity of the spiritual and natural world, and abounding in striking epigrammatic statements of truths."

NEW ORLEANS PICAYUNE: "The idea of the book is beautiful, and offers an ennobling conception of the object toward which present evolution tends."

THE ITEM, Philadelphia: "Few books on the subject of evolution have attracted such universal attention or received more favorable comment from men of intelligence the world over. Its absolutely simple, probable

theory of the succession of changes necessary is stated so reasonably and illustrated with such convincing arguments that it is a pleasure to read simply to enjoy its literary value, apart from its scientific worth. It offers an abundance of neat epigrams, concise statement, and poetic thought which linger in the memory long after the book is closed, and it is bound to create a stir in the theological world."

DUNDEE ADVERTISER, Scotland: "This is a remarkable study."

THE NEW YORK MAIL AND EXPRESS: "Valuable and interesting. . . . Abram S. Hewitt declared this to be the most satisfactory attempt at the reconciliation of science and religion he had ever read."

THE NEW YORK AMERICAN: "It is little to say that it is admirable. . . . It is exquisite in the way it mingles intelligence and sentiment; it is incomparably beautiful."

THE BOOKSELLER, NEWSDEALER, AND STATIONER, New York: ". . . One of the strongest essays on soul-development ever printed. It is a bold theme and boldly treated, but its departure from convention, thought, and creed is fully justified by its convincing logic."

THE OUTLOOK, New York: "There is much in the book that reminds one of Henry Drummond. . . . It is full of quotable passages."

ABERDEEN FREE PRESS, Scotland: "The book is rich in suggestion, making as it does for a more spiritual and thinkable view of Christ's second coming."

PRESS OPINIONS

"The Psychic Riddle"

243 pp., 12mo, cloth. Price, $1.00, net

By Isaac K. Funk, D.D., LL.D.

New York World: "Dr. Funk says in his new book, 'The Psychic Riddle,' that it would be well if every story of psychic phenomena everywhere were put to the proof of investigation. Hundreds of thousands of dollars have been spent on expeditions to the North Pole, and all the civilized world has been greatly interested in these ventures. Yet we never expect to live under those polar skies. But the world to which our dead go, and to which we must all go, should be of vastly greater interest to us, and so should all intelligent efforts to sift to the bottom any rumor of the slightest communication from thither. Yet this 'beyond' is only one of the vast unexplored possible realms within the psychic domain."

Louisville Courier-Journal: "This author perhaps has done more than any other investigator of psychic phenomena to separate the true from the false, the sham from the genuine. Cases are recorded in a fashion devoid of both extravagance and enthusiasm. They err, if they err at all, on the conservative side, and the other is hardly given the benefit of a doubt."

London Mail: "We have read nothing more interesting for a long time than the sane and frank discussion of spiritualism in all its phases contained between the covers of this book. Dr. Funk is well known among scientists as a clear and able thinker; he is equally well known among 'mediums' and spiritualists as a fearless investigator of nearly all the best-known methods of communicating with the spirit-world."

Boston Transcript: "Anything from the author's pen regarding psychic experiences and the problems which they suggest to those scientists who accept them as genuine and not the mere chicanery of unscrupulous tricksters is worthy of serious attention and credence. The sanity and conservatism displayed in his earlier work, 'The Widow's Mite,' and other relations of his long-continued labor as a fair-minded, impartial investigator have at least won for him a position of authority in this peculiar department of psychology. This position will in no wise be weakened by his latest work, 'The Psychic Riddle.' Without bias one way or the other, he neither condemns the spiritualistic explanation nor accepts as conclusive the apparent evidence of a future life disclosed by his painstaking investigations. His point of view is that of an honest, intelligent reporter of things that he has seen or heard."

Cleveland Plaindealer: "Dr. Funk is in a certain sense 'speaker to the people' on psychic research. Other speakers or writers throw their words over the heads of the commonality. They discourse learnedly and use phraseology adapted to the expert, rather

than the every-day man. Not so Dr. Funk; he talks to the layman. 'The Psychic Riddle' is so interesting one will not be apt to lay it aside for slumber, or perhaps even supper. It is full of marvelous things, and things that at this time are inexplicable. Dr. Funk is an investigator. He looks into matters carefully. He seeks to detect fraud. He applies all kinds of tests. He comes as a skeptic, but he is willing to be convinced."

Columbus Journal, "Dr. Funk is slow to accept conclusions and exacting in proof. His reasoning is forceful and his judgments fair and impartial. Indeed, the book is remarkable for its complete sanity."

London Health Record, London, England: "Dr. Funk's concluding review of pros and cons is searching and takes away any reproach of one-sidedness from the book. The work is thoroughly written in a very readable and interesting style."

Cleveland Leader: "Dr. Funk has the courage of his convictions. He is a hard-headed business man. For years he has been a diligent and sincere investigator of psychical phenomena, and he regards such phenomena as worthy of careful investigation and honest record. Whether one believes or not in the stories told by Dr. Funk, they make interesting reading. To the open-minded they suggest the wisdom of the researches which he and other broad-minded men are undertaking in the interests of science and the general knowledge of the world."

LOS ANGELES HERALD: "A book full of psychic suggestions supported by startling experiences, all told in a conservative way. It harmonizes with the judgment pronounced by *The Review of Reviews* on the author's previous book on this subject: 'A very sensible, cautious, level-headed piece of work all through.'"

ST. LOUIS GLOBE-DEMOCRAT: "This author is not a spiritualist in the usual meaning of that term. There is here indicated an earnest wish to get at the *facts* in certain phenomena which are not thoroughly understood, and which the exact sciences do not as yet recognize. He has written his book in the hope that he may help to encourage honest investigation to the end that order may be brought out of chaos, and certain valuable forces rescued from those whose work is discredited, and who are not above trading upon the credulity of simple people."

DETROIT NEWS: "Dr. Funk does not claim that spiritualism has been scientifically demonstrated. 'I say exactly the contrary,' he says, 'believing we are many miles distant from such demonstration. What I do say is that such a demonstration is to my mind, after nearly thirty years of investigation, far more likely than are the probabilities that spiritualism is not true; the proofs in favor of its truth are much stronger than those against it; that to-day, as the proofs stand, a man is more logical, more sane, in accepting the spiritualistic belief of the communion of spirits through the physical sensories. than he

is in rejecting it. In my judgment he to-day is wrong in either accepting or rejecting it.' "

SEATTLE POST-INTELLIGENCER, Oregon: "This author is a man of ripe experience, a scholar with a trained mind, and one whose thoughts upon any subject are not to be passed over lightly. He is an intelligent and sympathetic investigator of psychic phenomena, but he insists upon scientific methods in his investigation."

SAN FRANCISCO CHRONICLE: "This little book is filled with remarkable testimony by no means confined to the author's experiences, but quoting those of learned men all over the civilized world who are investigating in this field. For these reasons all the more weight must be attached to the frank concessions he makes and the firm stand he takes in 'The Psychic Riddle,' wherein he attests the truth and honesty of numbers of remarkable demonstrations and occurrences."

LONDON STANDARD, London, England: "Dr. Funk, the author of the book, is in many ways a clever man, and is favorably known on both sides the Atlantic."

ROCHESTER POST-EXPRESS: "'The Psychic Riddle' deserves more than a cursory reading by those interested in the mysteries of our human nature."

PITTSBURG GAZETTE: "Historic evidence of high and seemingly unimpeachable character concerning psychic phenomena is multiplying at such a rate as to be worthy the attention of thoughtful men. There is something here which is not 'all hallucination and fraud.' "

DUNDEE ADVERTISER, Scotland: "'The Psychic Riddle' is cautious and temperate, neither eagerly receiving plausible explanations of psychic phenomena nor hastily rejecting them."

HARTFORD TIMES: "Dr. Funk is one of the ablest investigators of psychic phenomena among those who incline on the whole to accept their truth. All admit Dr. Funk's intention to be scrupulously fair and to weigh as much what counts *against* as what counts *for* the psychic solution, meaning by this the solution which involves an exterior personality of the kind which we call immaterial."

ROCKY MOUNTAIN NEWS, Denver, Colo.: "This author is deeply interested in psychic research because it seems more and more likely that by these efforts may be discovered marvelous powers of the human soul not yet fully recognized by the science of psychology. His object is to make easy for trained scientists the way to effectively help the psychic-research societies in efforts to solve the psychic problem, a work which Gladstone declared 'the most important which is being done to-day.'"

SYRACUSE POST-DESPATCH: "This book teaches that there are whole classes of phenomena which point clearly to the operation of intelligent forces outside of what we know as human bodies. The author has reached the conviction that intelligences foreign to us, who reside beyond our five senses, can and do communicate through the psychical senses with those who are still in the flesh. If he

could believe also that these intelligences can and do identify themselves as having once lived in the flesh, he would be a spiritualist. As yet he has seen no reason for believing the truth of this second proposition. Indeed, he sees reasons for not accepting it. This book purports to be nothing but a contribution of one man's careful and unprejudiced observations in an important and exceedingly interesting line of facts. Prejudice, superstition, ridicule, logic, science, orthodoxy, have all had their turn at demolishing spiritualism. It has not been demolished. Now let patient observation and cool scientific research have a chance. That is Dr. Funk's position, and it is a good one."

Buffalo Evening News: "'The Psychic Riddle' is a remarkable work. It is entirely faithful in its presentation of facts bearing on the great problem of psychic research, and in searching for a solution in the only way that ever solves mysteries in nature."

Pittsburg Chronicle-Telegraph: "The phenomena set forth in 'The Psychic Riddle' are not to be brushed aside with a wave of the hand. Even the scoffer who carefully reads the book will feel impelled to admit there is something in it after all."

Buffalo Express: "It is not too much to say that this book is as sane and reasonable as anything written on the absorbing question, 'Where do I go when I go out from here?' 'The Psychic Riddle' hasn't a dry page nor a commonplace, rabid, or foolish statement in it."

PITTSBURG POST: "The interest in the supernatural, which is one of the strongest of all human interests, will make Dr. Funk's new investigations in occultism of more than ordinary interest. . . . Popularly regarded, at least, the author stands in the forefront of investigators in the realm of the psychic. For a generation he has been seeking to solve the mysteries of spiritualism, and he has done much to change the common attitude to its doctrine, cult, or whatever it may be."

GALVESTON NEWS, Galveston, Tex.: "This is a book full of psychic suggestions supported by startling experiences, all told in a wonderfully conservative way. It is a sensible, cautious, level-headed piece of work all through, and there have been but few books put forth on this subject so fair and painstaking as this one."

PHILADELPHIA ITEM: "The author has such a calm, sensible way of presenting his experiences, goes about the whole thing so cautiously and seriously, that we are convinced at least of *his* belief in the remarkable things related. The book is full of startling psychic suggestions, supported by well-authenticated experiences. Dr. Funk is firmly convinced that the human soul possesses higher powers than those at present fully conceded."

PORTLAND OREGONIAN: "This book is a remarkable one in the annals of psychology. It is written in common-sense English, and the meaning is so clear that all who can read intelligently will have no difficulty in understanding it."

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